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(An) abridgement of the Bible for junior and senior high school pupils

Sparling, Jewel

Boston University

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Boston University
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Thesis

AN ABRIDGMENT OF THE BIBLE FOR JUNIOR
AND SENIOR HIGH SCHOOL PUPILS

by

Jewel Sparling
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Introduction
Statement and explanation of title

The subject of this study is "An abridgment of the Bible for junior and senior high school pupils, the Biblical material to be selected upon the interests of adolescents and upon its helpfulness in meeting certain outstanding needs of adolescent life." The particular purpose in view is not so much the compilation or reconstruction of the parts of the Bible that may be used in instruction or that necessitate explanation, although this is not to be ignored entirely, but a bringing together of the appropriate selections that the adolescent can read by himself and will find enjoyable and helpful.

Part of the study will be devoted to the best form in which to present this material. A number of different versions are available for comparison, as are also compilations with the material set forth in story form with titles and tables of contents which may be factors in attractiveness as well as convenience and utility.
As is implied in the title, the most important part of this study is to be done directly through the adolescent. Adult opinions and information will need to be used, but an appeal is to be made to the child himself in order to determine his contribution in the solution of the problem. It will not be necessary here to defend this method of procedure which is being used more and more with such effective results by those who are studying the problems of youth and childhood.

While the term "adolescent" will be used throughout this discourse, for the most part it will need to be interpreted with the limited significance stated in the subject. Junior and senior high school pupils are those in the seventh to the twelfth grades inclusive, and range in age approximately from twelve to nineteen. No particular consideration will be given to the later period of adolescence, and the individual study will be confined to those of
junior and senior high school age.

The idea in mind is a book the adolescent will feel is peculiarly his own. He should expect to find in it stories and literary selections that are interesting to him. He should hope to find in it passages that will help him in meeting problems that are peculiar to this trying period of his life. He should recognize in it his Bible, his portion of the Book of books.

Justification for the study

Among the new movements in the program of education for youth is that of abridging the Bible so as to make it more usable by young people. A general, though not exhaustive, survey will reveal the justification for such an effort.

One of the first evidences of this need is the demand that is being made by adults who realize the difficulty they had with the Bible in their childhood or its incompatibility with efficient teaching, and who see a possible remedy,
or at least a help, in this method of procedure. James A. Halliday, in his challenging book, Robbing Youth of Its Religion, says, "Give the younger generation an abridged Bible."(1) "My own experience, in having my faith in the Bible shattered and then in finding my way out into a larger and more abundant faith, has convinced me that one of the finest things for the younger generation would be an abridged Bible."(2)

Leaders and workers with youth, in planning curricula and programs for their religious training, are faced with the inappropriateness of the Bible in its present form for use by boys and girls. In Boy Training Theodore G. Soares has prepared the chapter on "Making the Bible Real" in which he has planned a study of the Scriptures best suited to boys. He says, "If any such treatment of the Bible for the use of boys as I have indicated is to be carried out, it is evident that we cannot always use the Bible in its present form as a single volume."(3) "And if

(1) p.192.
(2) Ibid., p. 188.
(3) Alexander, J.L., Boy Training, p. 139.
we give them wisely a boys' Bible that comes within their experience, they will later come to feel the reality of that larger Bible which we elders find to be the lamp to our feet and the light to our path."(1)

A lack of general demand on the part of the boys and girls of high school age is not to be considered as evidence that such an effort is unwarranted. They have not sensed the problem involved for the very reason that they do not read the Bible; or it may be that they have just accepted (or rejected) the Book as it is, without any thought of the possibility of a change. We can hardly expect them to arrive at such a conclusion by themselves, but when made acquainted with the idea, the thoughtful adolescent is attracted by it. Such has been my own observation and a director of religious education in a local church cites this recent experience: One of the boys of senior high school age asked for a conference on the subject of the value of an

(1) Alexander, J.L., Boy Training, page 140.
abridged Bible, his interest having been aroused by reading Halliday's *Robbing Youth of Its Religion*. This youth was very much interested and felt that such a book would be appreciately received by adolescents. That young people are becoming aware of this possibility in meeting some of their difficulties is shown in the recent publication by the committee of religious education of youth of the International Council of Religious Education, where listed among problems that have been proposed by adolescents themselves are the questions: "Could we have a shorter Bible?"; "Where should one begin in the study of the Bible?" *(1)*

Not many years ago such a project would have been frowned upon by a majority of the people in our churches. Only recently I had the words of Revelation 22:18,19 quoted to me in which condemnation is pronounced upon the one who shall add to or take away from the words of the book. The speaker interpreted the verses literally and with an application to the whole Scriptures.

To such, it is only necessary to point out that after the writing of these words, the Book of Revelation went through a long and strenuous struggle before being admitted to the canon, and that the Scriptures as we have them to-day are the product of a great many changes at the hands of Jews and Christians. We still think that the Bible is the word of God, our supreme revelation of God. But we recognize the human as well as the divine element in its origin, its interpretation, its application, and use. Selleck catches our interest with a gesture that compels thoughtful consideration when he says, "The Bible is merely an instrument, a vehicle, a means to an end; .....and that end is the spiritual awakening, enlightenment, refinement, invigoration, and sanctification of a growing child of God."(1)

The modernist cannot claim full credit for this position. An insight into Jesus' life and work will reveal that it is a reflection of His spirit. "It is familiar to all Christians who

study with care the Master's own use of the Scriptures. . . . . . His conception seems to have been that the sacred Scriptures which men of his time were treating as in every word the inerrant truth of God were in reality a collection of writings of different values, to be studied with a discriminating mind and a conscience alert to test their worth.

"Apparently he expected his followers would adopt the same attitude towards the Scriptures for he did not feel that it was his responsibility to pass a final authoritative judgment on all that had come down from the past, but by his method of dealing with special passages, showed men the method he expected them to follow. Both Paul and the author of the Fourth Gospel showed a large measure of understanding of this point of view in treating Scripture; both were splendidly free to select and adopt, to leave behind what others had thought essential and to advance, guided by the spirit of truth, into regions of religious thinking previously untrodden."(1)

(1) Streibert, M.A., Youth and the Bible, p.1,2.
There are still those who consider it a sacrilege to change the form of the Bible, but the popularity of such versions as those by Moffatt, Goodspeed, and Weymouth shows the growing appreciation of the clarifying and stimulating effect of these works. Paul F. Laubenstein gives us this statement, "The past decade has brought forth perhaps a dozen new versions or arrangements of the Bible, all of them designed to make 'the Book nobody knows', the Book which everybody shall know."(1)

But particularly interesting to us are the abridged forms of the Bible. Within the past year there has been a significant contribution of this kind in "The Christian Content of the Bible or the Bible Reduced to the Standards of Jesus" by George Holley Gilbert. This book is just what the name implies. It does not, nevertheless, meet the needs of the project in mind for two reasons. No attempt has been made at separation or selection of material from the standpoint of grading. Besides,

(1) Laubenstein, Paul F., A New Testament for Flaming Youth, p. 73.
there has been too strict an elimination, especially from the Old Testament, even the Story of Ruth finding no place in it. This is due, of course, to the aim the author had in mind.

*The Shorter Bible* by Kent and others is another excellent contribution in this field. This is of general significance and was not prepared for adolescent use. The statement in the preface that about one-third of the Old Testament and about two-thirds of the New represent what is most frequently read or used by the average Bible student(1) gives us an idea of the amount of the Scriptures that contribute but little to even the interests of adults. Other progressive characteristics are the arrangement in story form with titles and the table of contents and index of passages.

Perhaps the book that most nearly coincides with the plan of this study is *The Short Bible* by Brook and others. A reproduction of the preface note is the best way to summarize it. "The following selection has been made simply by a process of omission; in the passages which are retained the (1) Kent, Charles Foster and others, *The Shorter Bible, The New Testament*, p.V.
actual wording of the Authorised Version has been kept without any change whatever. No attempt has been made to supply notes or explanations, or to deal with the text critically. The accounts given in the first three Gospels have been combined into a single narrative, but otherwise the order of the books in the Authorised Version has been kept. The result, it is hoped, is a collection of all the passages which are likely to be most useful in the teaching of young boys and girls. The passages are in the familiar language of the Bible, and the teacher is left to supply his own commentary."

This book is attractive in its makeup and also has titles and a table of contents. While a great deal of the material, which is questionable as appropriate for adolescents and which will be discussed later, has been eliminated, it contains such sections as the story of Jael and Sisera(2) and the accompanying Song of Deborah.(3) As was indicated in the reference quoted, it was planned for use with teacher guidance.

(1) Brook, V.J.K., and others, A Short Bible, p.V.
(2) Brook and others, A Short Bible, p.116-118.
(3) Ibid, p.118-120.
Mention should also be made of the many books of Bible stories which have been prepared for children. In works of this kind the field of adolescence has been quite neglected. In *Graded Bible Stories* by Mutch (1) the seventh and eighth grades have been included but this arrangement is for teaching purposes and could not be considered as a book for adolescent reading.

As has been pointed out, each of the books discussed fails to meet the standards anticipated for the Bible for junior and senior high school students. There is, apparently, a field open to a great deal of study toward the meeting of this need.

**Plan of Procedure**

Four lines of study are involved in the attacking of this problem. They are: first, a study of the normal and religious psychology of the adolescent; second, a study of the relation of the Bible to adolescent development; third, a study in adolescent Biblical interests and needs; fourth, a study of criteria for selecting Biblical

(1) Mutch, W.J., *Graded Bible Stories*. 
material for adolescents.

The first is necessary in the selection and preparation of materials, in evaluating the data collected, and in setting up criteria for the selection of Biblical material. For the most part it will consist in textbook study. There are a great many recent and authentic works, not only on the normal psychology of the adolescent, but on the psychology of religious experience.

The second study will be made from two angles. It will be necessary to discover what has been done in the line of scientific experiment to determine the place of the Bible in the educational development of the adolescent. Reports of surveys and studies in this field are meager, but some worthwhile information is to be obtained. Besides this, an appeal will be made to adult and adolescent opinion. Here there is an abundance of material, the works of those who write from a background or rich experience. To supplement these books there are surveys and date collected by committees and workers in religious education.
The third part is to be a study with the adolescent himself. This will be done through two questionnaires. One questionnaire will endeavor to discover his habits in regard to Bible reading, his interests in regard to Biblical material, and the place of the Bible in helping him in solving his problems. The other will be an attempt to discover preferences in regard to different versions and arrangements of the Bible. These questionnaires will be given to enough boys and girls of high school age to give the data creditable authority.

Finally, criteria for the selection of Biblical material will need to be determined. Sources for these will be found in the criteria established by Robert Seneca Smith for the use of the Old Testament in curricula(1) and in objectives that have been set up for adolescent religious education. These criteria will be used in evaluating the Biblical interest material as shown by the questionnaires.

In the light of these four studies a summary will be made in which an attempt will be made to relate the important facts and to give them an impartial interpretation.

The Study Itself
The Psychology of Adolescence

The period of adolescence has been made the subject of a vast amount of study because of the striking changes that take place in the life of the individual at this time. From this period of general growth and development the boy emerges, a man, and the girl, a woman. Just as marked as the physical changes are the mental and emotional disturbances which bewilder the youth, particularly during middle adolescence. It will not be necessary nor expedient to go into a detailed discussion of adolescent psychology except for those phases that are of particular interest to the present problem.

Most parents are disturbed when they discover that their child is growing away from them. During this teen-age he is apt to be resentful of their authority and seeks what advice he will receive at all from some other source. This critical aspect of adolescent behavior should be thoroughly understood by parents and workers with high school boys and girls. This weaning from the care and protection of the home,
from dependence on elders, painful as it is allowed to be on the part of so many adults, is a vital and necessary part of the normal development of the individual. The child who is not allowed to have this experience and who enters manhood and womanhood hampered because he is not able to pull away from the ease and comfort of parental coddling is to be pitied. "Young people live their own lives. Outside interference is apt to be resented if it ignores this newly discovered and highly prized selfhood. The right to originate plans independently of others is cherished. To accept or reject the judgment of parents and teachers is looked upon as youth's high privilege. . . . . For light and guidance, youth looks within to his own conscience as well as without to some external voice of authority. Unlike the dependent and receptive child, youth is independent and creative."(1)

In the normal and average adolescent this demand for freedom is very active. "One of youth's dominant desires is to be independent and creative."(2)

(1) Richardson, Norman E., The Religious Education of Adolescents, p. 4.
(2) Moore, Mary Anne, Senior Method in the Church School, p. 15.
It is the process by which he becomes individualized, discovers the self, and the importance of the relation of this experience to this period of life is realized when we read the words of Leta S. Hollingworth, "Typically, the self must be 'found' during the years of adolescence, if at all."(1)

When rightly understood, this finding of the self is a beautiful thing and should be welcomed by those who are most interested in the development of the child. No parent that loves intelligently will wish that it might be avoided. What can be avoided, to a large extent, is the friction that so often accompanies the break due to the lack of understanding on the part of the adult and the recognition of that lack on the part of the youth. The adult leader can be of great help at this time in seeing that the right situations and tools are afforded for this self-expression.

A religious awakening seems to play a part in normal adolescent development. This "new" individual seeks to discover his relation to the universe. He becomes interested in the cause of

things and in their destiny. The nature and functions of God are questions of much concern to him. As Margaret Slattery says, "The religious sense, so strong in the heart of the race that man must bow down and worship something, some one, be it fire, the moon, the stars, the river, ancestors, idols of wood or stone, is strong in the heart of the girl in her teens." (1) Churches have recognized this in making adolescence the time of confirmation and church membership.

This religious awakening is often referred to as conversion, although that term sometimes implies a violent or sudden form which is not an essential attribute. According to Starbuck, (2) almost all conversions occur between the ages of twelve and twenty, sixteen being the high-point year. In seeking a definition of this experience, which finds expression in so many ways, Uren's summary of James Bissett Pratt's interpretation seems the most fitting. "It is a process of struggling towards something new as the result of a fascinating glimpse of the possible new life." (3)

(1) Slattery, Margaret, The Girl in Her Teens, p. 7.
Psychologists recognize the importance of religion in the life of the individual and its special significance during this adolescent period. Quotations from two recent writers will show this. "Yet although the modern educated youth of fine intelligence sees himself as a mechanism in a mechanistic world, his ego is as rebellious as was the ego of the youth preceding him, against personal extinction. His need for a sense of his importance in the scheme of things is as great as ever. This state of affairs sets many hard problems for theology. Perhaps the only possible solution will be the development of personal religion, each thinker building for himself whatever system of ethics and whatever explanation of life he may be able to devise and to adapt emotionally." (1) "Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations.

(1) Hollingworth, Leta S., Psychology of the Adolescent, p. 162.
It facilitates the formation of high ideals and unselfish service. It gives him help in attaining that self-control and self-discipline which characterize strong personality. It reenforces his moral character. It aids him in resolving many conflicts of impulses and desires, and thus assists him in attaining sound mental health. Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness. Religion in reality involves personal devotion to a Supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature."(1)

Adolescence is the great sifting and sorting period in regard to moral standards. The newly-awakened youth is not willing to take for granted nor to be bound by his moral inheritance. "An important characteristic of the moral development of the immature is the transition from external to internal authority as the sanction for many conduct responses."(2) This breaking loose from the

(2) Ibid, p. 315.
conventional and standardized is always deplored by the older generation. This again is due to the form which it takes. It is one of the principles of growth that the new must develop out of the old and not within the old. The process should be one of evolution instead of revolution.

Since this is the great period of evaluating and testing of standards, and since this process should not be revolutionary, it is necessary that the standards that are placed before them are such that will stand testing and that will prove their worth. The high school boy or girl responds readily to truth and high ideals and the attraction which he often displays for the lower ideals is an expression of the lack of faith in principles that the lives of adults fail to justify. "The choice of models is a very important element in the development of the self. The high school age is marked by active devotion to ideals, and by conscious selection of traits to imitate. It is during this period, therefore, that there is special need of providing suitable models, historic characters, characters in
fiction, and living persons of desirable qualities."

The result of this process of evaluating, rejecting, and accepting of moral standards is the development of basic principles. "Some philosophy or personal point of view is sure to be evolved and formulated during this period." This philosophy becomes the guiding principle of his life. It gives to his moral code a "unique impelling authority in shaping his ideals and conduct - an authority whose force comes from within the individual rather than from without." (3)

Not enough attention has been given to this important element in educational development. If during this period the life philosophy of the individual is determined, it is very necessary that he be given in his reading, in his personal contacts, in all his activities, those experiences which will let him see the truth and help him formulate a guiding system of principles that will insure a full and abundant life.

(2) Richardson, Norman E., The Religious Education of Adolescents, p. 189.
The Bible and the Adolescent

Quite universal is the claim to-day that young people are ignorant of the Bible. This statement is verified by the results of tests that have been increasing in number and popularity. According to the tests by Laycock(1) which were given to over a thousand boys and girls between the ages of twelve and sixteen, they do not show adequate knowledge of even the elementary facts about the Bible.

The general impression is that the children of to-day know less of the Bible than those of yesterday. There are no statistics to bear out this accusation, but one thing that might contribute to such a condition is the fact that they do not hear it read in family worship so much as former generations did. While this statement would possibly go unchallenged, figures that have been compiled in this study which show that out of one hundred fifty-seven junior and senior high school students only eleven read the Bible in family worship, testify to

the discontinuance of a contact which a great many children formerly had.

Harry Emerson Fosdick says, "In one way or another a large proportion of the children in the United States are being reared without any religious training worthy of the name. The old-fashioned Sunday School has been widely discounted, the family altar has been generally discontinued. Anybody who knows the state of mind of wide areas of American youth - their ignorance of even the most primary matters concerned with religion, and the almost total darkness that obscures their minds so far as the Bible is concerned - will agree that they are in this regard 'little pagans.'"

Another reason for the lack of Biblical knowledge is the little reading of the book that is being done by the adolescent. I refer again to some of the results of the study which will be discussed in detail later. Out of one hundred fifty-seven only five read it every day, forty-nine frequently, ninety-nine seldom, and four

never. This is the condition that exists among the children who are attending our church schools and I feel confident that it is not presumptuous to infer that there is no more Bible reading among the children who are outside of this group.

In order to justify the encouragement of more Bible reading by the adolescent, it is necessary to determine if possible whether it is essential, or rather, valuable, in his proper education. Statistics on this question are very scarce. A few studies have been made and others are in progress that show the relation of Bible information and character.

One such investigation was very limited and, while the results must not be given too much consideration, they are worthy of our notice. This was a study of the relation of intelligence, Biblical information, Sunday School attendance, and character made upon sixty-nine students in the upper three grades in a high school, where no attempt was made to give formal instruction in the Bible, and twenty-nine boys in a private boarding school where Bible
study was compulsory. The character ratings were those given by the faculties of the schools. Here is a quotation from a discussion of the results.

"Under purely voluntary conditions of instruction those who know most about the Bible, to a considerable extent, commend themselves as of good character. Selective, rather than causal factors, may be responsible. Possibly parents who train their children best also send them to Sunday School more regularly. At any rate, under these conditions, biblical information is a better indication of character than is intelligence alone. But under carefully planned compulsory instruction, knowledge of the Bible is, to some extent, an indication of lack of character. To the writers this suggests the futility of such programs for character training. Compulsory Bible study gets results in information apparently, but defeats its avowed purpose of stimulating commendable behavior. It seems improbable that any boy is actually harmed by the compulsory study of biblical literature. But the intelligent ones who learn most from such instruction are likely
to be restive under it and earn demerits in the eyes of their superiors, or at least fail to demonstrate the expected positive influence in their behavior."(1)

Another study has been made by the character research department of the University of Iowa. This included four hundred eighty-five pupils from the seventh to the twelfth grades, some from public schools and some from schools for delinquent boys and girls. In this case an attempt was made to find the relation between Biblical knowledge and such character traits as lying, cheating, class loyalty, and altruism or unselfishness. Following are a few extracts from the summary of the report of this research.

"Within the limits of this study, there appears to be no relationship of any consequence between Biblical information and the different phases of conduct studied. Even though this position seems entirely defensible, it does not show in the least that the Bible or a knowledge of it

is valueless in character building. It does indicate, however, very definitely that mere knowledge is not of itself sufficient to insure proper character growth.

"Since the present methods of Biblical instruction are evidently not doing what they are supposed to accomplish they will have to be changed if we are to get from them the desired results in character development. It seems highly probable in view of the present tendency in education generally that there is need that the child be motivated to the extent that he will desire to make his information function in his daily life.

"In order to secure the desired character results from a study of the Bible, better curricular arrangements of Biblical materials is needed." (1)

High Hartshorne and Mark A. May, in the extensive work they have done in character research, interpret their findings to indicate that information

must be motivated in order to have any appreciable effect on conduct. (1)

While these reports may appear at first to give little support to the consideration of the Bible as holding a necessary place in the education of the adolescent, the following facts are significant. In each case those summarizing feel that it is not a matter of subject matter but of method of presentation that is at fault; the need of a different arrangement of Biblical material is emphasized; an appreciation of adolescent interests must be recognized.

When we turn to adult opinion regarding the place of the Bible in the education of the teenage boy and girl, we find a great deal, the product of those who write from personal experience, from discoveries in their work with adolescents, from personal experience, and from conviction that comes from a knowledge of the Bible and its place in history. In the words of Margaret Slattery, "They need instruction from the Bible which cannot be given in

(1) Hartshorne, Hugh and May, Mark A., Studies in Deceit.
a half hour a week of more or less regular study." (1)

The newly-aroused religious activity needs to be directed. This is very often a puzzling and bewildering experience to the adolescent and he should be helped to understand himself and to put into the right forms of activity these religious impulses. The Bible is a record of religious experiences. "Of course, we understand that the Bible was written by adults for adults. It was not written for boys. It has throughout an adult religious interest. Much of it, however, belongs to a very simple stage of religious development, not far removed from that of the boy himself; and much of adult religious experience, after all, is not strikingly different from that of youth. It is on these two grounds and to the extent that they hold that the Bible is real to the boy." (2) The adolescent should be able to find in his Bible reading stories that will explain his own feelings and emotions and passages that will help in religious growth.

(1) Slattery, Margaret, The Girl and Her Religion, p. 135.
In a previous quotation there was the statement that a Supreme Being is involved in religion. One of the greatest aids in securing normal religious growth is the development of a right God-consciousness. This is made possible only where there is a clear understanding of the nature of God. The Christian world believes that the Bible contains the finest portrayal of God. To be sure there are parts that depict a Supreme Being that should not play a part in adolescent experience, but for that higher and nobler concept he should turn to the Bible with frequency and regularity.

In the choosing of moral standard there is no other book that contains the helpful material found in the Bible. "There is likewise an increasing appreciation of the Bible as a means of moral culture. It is the most intensely moral literature in the world. ........ Because of this remarkable quality possessed by the Bible, ethical teachers like Dr. Felix Adler and Mr. Walter L. Sheldon turn to the stories, prophecies, psalms, and parables of
the Scriptures as the very best writings for awakening moral sentiments in the young, or for strengthening moral conviction and purpose, or for affording moral guidance in practical conduct."(1)

Religious leaders, the International Council of Religious Education, and committees that prepare such curricular material as the Christian Quest Series, Tuxis Manual, and Manual for Canadian Girls in Training are agreed that in the life and teachings of Jesus are found the highest standards of living. Not only is there an heroic appeal in the life of the Man of Galilee but in the Sermon on the Mount and parables like the Good Samaritan principles are given in a terse and direct form that is appreciated by the adolescent. I shall quote just a few of the many authors and works that emphasize the value to youth of his being led to find in the life and person of Jesus the ideals he should establish: George Albert Coe, *What Ails our Youth;* Bruce Currie, in *Religion on the Campus;* Grace Sloan Overton, *Youth in Quest;* and...

Henry Sloane Coffin, in *Religion on the Campus*; Margaret Slattery, *The Girl in Her Teens*.

Under such an influence, the adolescent will be helped in the adopting of a life philosophy that will lead to hopeful and helpful living. The finding of his place in the universe and the developing of a satisfactory explanation of the scheme of things as he sees them worked out about him is very difficult, and many give up and adopt an attitude of indifference. Our juvenile criminal list is an indication of the number of adolescents who fail in this very important part of their development. The International Council of Religious Education has sensed the lack of emphasis there has been on this item in the educational program for youth and has adopted the following as one of the objectives for adolescent religious education:

"Religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation." (1)

It is necessary now to consider the reasons for changing the present form of the Bible. I shall take up three. First, the Bible contains material that should not be read by the adolescent; second, the Bible contains parts beyond the understanding of the adolescent; third, the Bible contains material that plays no part in the educational program for the adolescent.

"We censor the modern novel, we censor the motion picture, we censor the legitimate drama, we censor almost everything, but, in our holy zeal, we have never thought of censoring the Bible. Never thought of it. But the Bible, if it is to be placed indiscriminately in the hands of boys and girls, and if these same boys and girls are to read it through, needs the most careful kind of censoring. Of course, it is all well enough if one understands it; but boys and girls cannot be expected to understand. Any book that calls for an interpreter is dangerous without an interpreter. The Bible is no exception. I shall carry with me to the grave some of those early impressions when
I came across passages which even modern sex-conscious novelists would hesitate to write. And these impressions were so utterly needless.

"The way out is comparatively simple. Give the younger generation an abridged Bible. Cut out the corrupt and suggestive portions. These represent only passing phases of a people's progress."(1)

This vigorous indictment will find support in many who have read portions of the Bible when they were too young to give them their proper significance or interpretation. An adolescent girl whom I know relates the depressing and disturbing effect which the reading of the story of the deception of Lot by his daughters had upon her.

It must be recognized that the Bible was written in a time when the standards for appropriate language and stories were far different from twentieth century requirements; and while no question is raised concerning the value of everything available to the historian and Biblical critic, the detrimental effect of such stories as the above on the adolescent can not be doubted.

And, in passing, is it out of place to question their reading value for the adult?

Some contend that it is just as well for the adolescent to read stories that present different standards of morality than those of our present day in the Bible as in the Odessy. I feel that this position needs to be qualified. This may be all right after he is old enough to appreciate the Bible from a historical viewpoint and after he has thorough training in this respect. He goes to the Bible with a different purpose than to other books. He expects to find something helpful and uplifting. With the vast amount of such helpful and uplifting material contained in the Bible, why include the stories of Samson, the Song of Deborah, with its praise of the bloody act of Jael, or the numerous passages that depict a vengeful and eccentric God whose anger could be appeased by the hanging of seven innocent men?

Willard Chamberlain Selleck says, "The

(1) Judges 13-16.
(2) Judges 5.
Bible should be used selectively. Certainly many portions of it are unsuitable for the instruction of young children, and others are questionable even for boys and girls under twenty years of age. Not only the genealogical lists and the ceremonial laws found in the Old Testament, but also the stories of sexual sins, of barbaric cruelties, of murder, of merciless bloodshed in war, are unfit for the spiritual culture of the young. For this and other reasons, an expurgated Bible is needed."

Any adult who has made a serious effort at Bible study will not need to be given further evidence that the Book contains material beyond the understanding of the adolescent. The Pauline Epistles, Revelation, the Major and Minor prophets are but some that demand hard, intense study on the part of grown-ups in order to be understood. How much more are they then too much for the comprehension of youth? Harry Emerson Fosdick, in *The Modern Use of the Bible*, gives us this boyhood

experience. "As a lad I started to read the Scripture through according to the familiar schedule, three chapters each week-day and five on Sunday, by which we were assured that in a single year we could complete the reading of the Book. I got safely through Numbers and Leviticus, even Proverbs did not altogether quench my ardor, but I stuck in the middle of Jeremiah and never did get out. I do not blame myself, for how can a boy read Jeremiah in its present form and understand it?"(1)

Why should youth be given for his textbook in religion a volume far beyond his comprehension, any more than he should be required to use a college textbook in physics in his high school work? The analogy does not stand exactly true, of course, because, due to the composite character of the Bible, it falls into various degrees of difficulty. "The Bible was not planned as a curriculum, nor were its materials written for the reading and study of children; yet there is an abundance of suitable materials in the Bible

(1) p. 21.
for children if they are selected, simplified here and there, and arranged in a graded system." (1) Even in the books mentioned above there are chapters and verses, such as I Corinthians 13 and Micah 6:8, "He hath shewed thee, 0 man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?", which could well be used in a book for the adolescents. But in his school text the comprehensible is not buried in a maze of the incomprehensible.

The third point is that the Bible contains material that plays no part in the educational program of the adolescent. The long lists of names as found in the first nine chapters of I Chronicles or the fifteenth chapter of Joshua, the detailed instructions for the building of the tabernacle in Exodus 25-27 are examples of passages whose content is foreign to any adolescent interest or use. If all of such sections in the Bible were brought together it would make a volume of appreciable size which could well be eliminated as far as

educational value to youth is concerned. Halliday puts it tersely in these words, "Large portions of the Bible are about as interesting and intelligible to the younger generation as an encyclopedia written in Egyptian hieroglyphics." (1) "Eliminate those long, despiritualizing genealogical tables. Strike out the tiresome lists of kings, the chapters and whole books dealing with ceremonial laws, and those other portions regulating, to the minutest detail, every aspect of an ancient people's life. Youth cares nothing about all this. None but scholars care anything about it. Leave to scholars the Bible as it stands. But give to youth an abridged Bible." (2)

While such material is not harmful in itself, it has a negative and hampering effect. Youth is impatient; he wants things when he wants them. Theodore Soares says, "They (boys) will not read uninteresting matter very long, waiting for great human appeals. They will not ride far over the desert in expectation of the oasis. The material that is in the Bible for them must not be separated by material which is foreign to

(1) Halliday, Robbing Youth of Its Religion, p. 190.
(2) Ibid., p. 192,193.
Because of the parts of the Bible that should not be read by the adolescent, that are beyond the comprehension of the adolescent, and that play no part in the educational program for the adolescent, the Book as it stands is not in good form for use by the boy and girl of high school age. The removal of this material ought to aid in their finding what part the Bible can play in making their lives happier and richer.

A Study in Adolescent Interests

In order to discover the habits and interests of adolescents in regard to their Bible reading, and to find out what part the Bible is playing in meeting their needs, the two following questionnaires were used.

---

(1) Soares, Theodore G., Boy Training (John L. Alexander, editor), p. 120, 121.
Questionnaire I
Fill out the following:

Age   Boy or girl   Grade in school  Are you a church member

Below and on the following pages are some statements for you to check. Read carefully the directions before each section. The blank spaces at the end of any section are for others you may wish to add.

SECTION ONE

Put an X in front of one of the following.

I read the Bible:

1. ________ Every day.
2. ________ Frequently
3. ________ Seldom.
4. ________ Never.

SECTION TWO

Put an X in front of as many as you need to.

I read the Bible:

1. ________ Because I like to.
2. ________ Because I am required to.
3. ________ Because it is necessary to prepare my Sunday School lesson.
4. ________ Because it is necessary to prepare my public school lesson.
5. ________ Because I feel I ought to.
6. ________ Because it helps me sometimes in deciding what to do.
7. ________ Because someone wants me to.
8. ________
SECTION THREE

Put an X in front of as many as you need to.

I read the Bible:

1. _____ At church or Sunday School.
2. _____ At home by myself.
3. _____ At home in family worship.
4. _____ At public school.
5. _____ At summer camps and conferences.
6. _____

SECTION FOUR

Put an X in front of the one in each of the following with which you agree.

I think the Bible is:

I. 1 _____ Very interesting. 2 _____ Interesting.
3 _____ Uncertain. 4 _____ Uninteresting.
5 _____ Very uninteresting.

II. 1 _____ Very easy to read. 2 _____ Easy to read.
3 _____ Uncertain. 4 _____ Hard to read.
5 _____ Very hard to read.

III. 1 _____ A book I should read all the way through.
2 _____ A book I should read most of.
3 _____ A book I should read certain parts of.
4 _____ A book I should read a little of.
5 _____ A book I should not read at all.
SECTION FIVE

Here you are asked to do two things. First, place an X after YES or NO at each of the following statements. Second, write in the line after the statement the name of a Bible story or passage that helps you in each case. It is not necessary to quote the passage but indicate it in some way that can be understood. Two examples are given below, one where a Bible story is used and the other where a passage is indicated. The blank spaces are for any others you may wish to add.

Example:

The Bible helps me in deciding what to do in meeting the following problem:

Yes X No How to treat those who do me wrong. Joseph and his brothers.
Yes X No How to treat those who do me wrong. Golden Rule or Do to others as I would be done by.

The Bible helps me in deciding what to do in meeting the following problems:

Yes No Choosing a satisfactory life work.
Yes No Getting a clear understanding of the life of Jesus.
Yes No Making more real friends.
Yes No Finding a true answer to questions about God.
Yes No How to get rid of war in the world.
Yes No Boy and girl relations.
Yes No What to do on Sunday.
Yes No What amusements I should choose.
Yes No Race relations.
Yes No What it means to be a good citizen.
Yes No How to use my leisure time.
Yes No What it means to be a good citizen.
Yes No Relation of youth to adults.
Yes No
Yes No
Yes No
Yes No
Yes No
On page 3 are listed some subjects of stories and selections from the Bible. Add on the blank lines any others that you know. Read carefully the statement at the top of each of the five columns which follow them. Put an X in the column which indicates how much you like or dislike the story. Leave the columns blank after any you do not know well enough to check.
### SECTION SIX

**Like it:**
- Stories of the Creation
- Abraham and Isaac
- Stories of Moses
- Stories of Samson
- Jesus' Birth at Bethlehem
- Jesus in the Temple
- Jacob and Esau
- Gideon and his Army
- The Story of Jonah
- The Raising of Lazarus
- David and Jonathan
- Joseph and his Brothers
- Cain and Abel
- David and Goliath
- The Good Samaritan
- The Resurrection of Jesus
- The Prodigal Son
- Elijah and the Priests of Baal
- Daniel in the Lions' Den
- Ahab and Jezebel
- Building the Temple
- Story of Absalom
- Paul and Silas
- The Flood
- The Spies in Canaan
- Stories of Samuel
- Feeding the Five Thousand
- The Twenty-third Psalm
- The Lord's Prayer
- Jesus and the Rich Young Ruler
- The Beatitudes
- The Wise and Foolish Virgins
- The First Psalm
- The Sermon on the Mount
- Parable of the Ten Talents
- The Story of Ruth
- The Conquest of Canaan
- The Last Supper
- Jesus Healing the Blind Man
- The Twenty-fourth Psalm
- Sodom and Gomorrah
- Jesus Walking on the Water
- Paul's Missionary Journeys
- The Plagues
- Crossing the Red Sea
- John the Baptist
- Mary and Martha
- The 13th Chapter of 1st Corinthians (faith, hope, and love)

**Uncertain:**

**Like it very much:**

**Dislike it very much:**
Questionnaire II
On each of the following pages you will find a Bible story written in four different ways. This is the way they appear in four versions or translations of the Bible.

Read them carefully to see if you like any one better than the others. Then fill in the blanks at the bottom of each page. Answer as fully as you like, using the back of the paper if necessary.
I. As they continued their journey, he came to a certain village, and a woman named Martha welcomed him to her house. She had a sister named Mary, who sat at the Master's feet, and listened to what He was saying. But Martha was troubled with all she had to do for them, and she came up and said,

"Master, does it make no difference to you that my sister has left me to do all the work alone? Tell her to help me."

The Master answered,

"Martha, Martha, you are worried and anxious about many things, but our wants are few, indeed there is only one thing we need. For Mary has chosen the right thing, and it must not be taken away from her."

II. Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house.

And she had a sister called Mary who also sat at Jesus' feet, and heard His word.

But Martha was troubled with serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her then to help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

III. As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who sat at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in waiting at table, and she came and said,

"Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me."

"Martha, Martha," replied Jesus, "you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it."
V.

1
IV.

MARTHA AND MARY

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

I like the stories equally well. Yes.......No.......I like number.......the best because.............
I.

THE WARNING OF PETER

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

II.

So they sang the hymn and went out to the Mount of Olives. Then said Jesus, "This night all of you will stumble and fail in your fidelity to me; for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii.7). But after I have risen to life again I will go before you into Galilee." "All may stumble and fail," said Peter, "but I never will." "In solemn truth I tell you," replied Jesus, "that this very night, before the cock crows, you will three times disown me." "Even if I must die with you," declared Peter, "I will never disown you." In like manner protested all the disciples.
III.

After singing the hymn, they went out of the city and up the Mount of Olives.

Then Jesus said to them,

"You will all desert me tonight, for the Scriptures say, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised to life again, I will go back to Galilee before you."

Peter answered,

"If they all desert you, I will never do it!"

Jesus said to him,

"I tell you, tonight, before a cock crows, you will deny me three times!"

Peter said to him,

"Even if I have to die with you, I will never disown you!" All the disciples said so too.

IV.

And when they had sung an hymn, they went out into the mount of Olives.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

I like the stories equally well. Yes...... No..............
I like number....... the best because........................

.................................................................

.................................................................
In questionnaire number I, Sections One, Two, Three, and Four will explain themselves. The problems in Section Five were compiled from *Studies of Young People's Problems and Interests.* One of those studies was an analysis of four hundred fifty-three check lists, "How Do You Feel About It?" filled out by young people fifteen to nineteen years of age. This was a survey made by the Epworth League in an attempt to locate the problems of youth to be used as a basis for curriculum building. The other two studies that were used were summaries of two questionnaires given to over five hundred boys and girls in the high school of Middletown, Connecticut, on young peoples' problems. The thirteen items chosen are those that stand highest in these surveys.

Section Six is an arbitrary list of stories and selections of the Bible. The appropriateness of this list for adolescents was verified by a survey of the Biblical material used in the *International Closely Graded Lesson Series,* grades seven to twelve. This survey showed the following: seven of

(1) *A Collection of Young Peoples' Problems and Interests,* paper I.
the stories of the questionnaire do not appear at all; the others range from one to eighteen times, eight being included more than five times each. This indicated that the list is representative of Biblical selections that the student of high school age ought to know if he is attending church school, while it also contains a few that would allow for acquaintance through other sources. It was hoped that the additions asked for on the blank lines would prove suggestive of adolescent interests.

The second questionnaire is a study in versions and arrangements of Bible stories and is an attempt to see if these points are a matter of interest to adolescents and if they recognize any preference. The following were chosen for this study: The King James Version, The Short Bible by Brook and others, and translations by Goodspeed and Weymouth. In the Short Bible the language of the King James Version is preserved but the stories are arranged with titles and the verse form is supplanted by the compact paragraph construction. The large print and the attractive initial capital
are distinctive features. The Goodspeed and Weymouth translations both use modern language and modern construction and punctuation in conversation. Weymouth has inserted topic headings in heavier type. While it was impossible to preserve the settings of the stories on the page and in their respective books, the features mentioned above concerning differences in type and form were observed in constructing the questionnaire.

It was necessary to choose short stories in order that the four forms could be put on one page. "Peter's Denial" and "Mary and Martha" complied with this requirement and seemed fitted to adolescent comprehension.

While in the process of construction, those questionnaires were taken to different professors for their advice and suggestions. They were also made the subject of discussion in graduate classes in adolescent curriculum and administration. When completed, they were given to two small groups, one of junior high school age and the other of senior high school age, and the
results seemed to justify their use.

On the first questionnaire data have been collected from one hundred fifty-seven boys and girls, sixty-eight of junior high grades and eighty-nine of senior high grades. These boys and girls represent six communities of a middle western state and an eastern state. They were all members of church school groups. Practically all were Protestants but a very few were from Catholic homes and attending a Protestant church school.

The following instructions were given to the teachers and superintendents who had charge of giving the questionnaires:

1. Have them clearly understand that this is not a test but an attempt to obtain accurate information.

2. Individual answers are desired.

3. To be given to junior and senior high school pupils only.

4. Section six may be taken home if desired. If the Bible is used for any story have a check placed before it.

5. No time limit is required.
The second questionnaire was given to seventy-nine, most of them of junior high school age.

The following tables show the information gathered from one hundred fifty-seven adolescent boys and girls, sixty-eight of junior high school grades and eighty-nine of senior high school grades. For the purpose of comparison, figures from junior and senior high school pupils are given separately as well as the totals.

Table I. Frequency of Bible Reading by Adolescents

<table>
<thead>
<tr>
<th>Frequency of reading</th>
<th>Junior High</th>
<th>Senior High</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every day</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Frequently</td>
<td>24</td>
<td>25</td>
<td>49</td>
</tr>
<tr>
<td>Seldom</td>
<td>42</td>
<td>57</td>
<td>99</td>
</tr>
<tr>
<td>Never</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>
Table II. Reasons for Bible Reading by Adolescents

<table>
<thead>
<tr>
<th>Reason for Reading</th>
<th>Junior High</th>
<th>Senior High</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like to</td>
<td>47</td>
<td>44</td>
<td>91</td>
</tr>
<tr>
<td>Required to</td>
<td>15</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>Preparing S.S. Lesson</td>
<td>31</td>
<td>25</td>
<td>56</td>
</tr>
<tr>
<td>Preparing public</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>School lesson</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Feel I ought to</td>
<td>29</td>
<td>37</td>
<td>66</td>
</tr>
<tr>
<td>Deciding what to do</td>
<td>15</td>
<td>27</td>
<td>42</td>
</tr>
<tr>
<td>Someone wants me to</td>
<td>10</td>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td>Other reasons</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

* Other reasons given are as follows:
1. To earn campfire honor.
3. It gives me peace.

Table III. Place of Bible Reading by Adolescents

<table>
<thead>
<tr>
<th>Place of Reading</th>
<th>Junior</th>
<th>Senior</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>At church or Sunday School</td>
<td>51</td>
<td>63</td>
<td>114</td>
</tr>
<tr>
<td>At home by myself</td>
<td>46</td>
<td>64</td>
<td>110</td>
</tr>
<tr>
<td>At home in family worship</td>
<td>3</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>At public school</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>At summer camps and conferences</td>
<td>7</td>
<td>13</td>
<td>20</td>
</tr>
<tr>
<td>Other places*</td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

* At friend's home.
Table IV. Adolescent Opinions on Difficulty and Quantity of Bible Reading

<table>
<thead>
<tr>
<th>Opinions concerning the Bible</th>
<th>Junior High</th>
<th>Senior High</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very interesting</td>
<td>27</td>
<td>33</td>
<td>60</td>
</tr>
<tr>
<td>Interesting</td>
<td>29</td>
<td>47</td>
<td>76</td>
</tr>
<tr>
<td>Uncertain whether interesting</td>
<td>10</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Uninteresting</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Very uninteresting</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Very easy to read</td>
<td>13</td>
<td>11</td>
<td>24</td>
</tr>
<tr>
<td>Easy to read</td>
<td>29</td>
<td>36</td>
<td>65</td>
</tr>
<tr>
<td>Uncertain regarding difficulty</td>
<td>12</td>
<td>20</td>
<td>32</td>
</tr>
<tr>
<td>Hard to read</td>
<td>10</td>
<td>20</td>
<td>30</td>
</tr>
<tr>
<td>Very hard to read</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Should read all</td>
<td>35</td>
<td>49</td>
<td>84</td>
</tr>
<tr>
<td>Should read most of</td>
<td>11</td>
<td>16</td>
<td>27</td>
</tr>
<tr>
<td>Should read certain parts of</td>
<td>16</td>
<td>25</td>
<td>41</td>
</tr>
<tr>
<td>Should read little of</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Should not read at all</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

On examining these tables the first significant fact to be noticed is the lack of Bible reading done by adolescents. In Table I out of 157 there are 103 (two-thirds) who seldom or never read the Bible and only 54 who read it every day or frequently. Very little difference is shown between the junior high and senior high groups except that all of the 5 who read it every day are of senior
high grades. This dearth of Bible reading is especially significant when we consider that these are all members of church school classes and that 101 (approximately two-thirds) are church members.

The two groups parallel fairly well in their reasons for Bible reading, Table II. It may seem hard to harmonize the fact that 91 like to read the Bible with the lack of reading shown in Table I. There is not necessarily a discrepancy as they may like to read many other books but read them infrequently.

Some have been surprised that 56 find it necessary to read the Bible in preparing their Sunday School lessons. This indicates, at least, that the Church School is having some influence in this direction. Possibly the reason for the common impression that exists in regard to the lack of preparation of Sunday School lessons may be found in the frequency of this preparation. By comparing data it is found that 28 of the 56 seldom read the Bible. Much needs to be done yet in this field of lesson preparation before the work of the Church School can take its place beside that of the
public school. What part, if any, the present form of the Bible plays in this is a field for further investigation.

Only 5 need to read the Bible in preparing public school lessons. While 6 feel they ought to read the Bible, 42, or a few more than one-fourth, read it in finding help in deciding what to do. There is opportunity for a big development in the use of the Bible in this field.

Of the three additional reasons given, "to earn a campfire honor" was by a junior high girl, "helps in time of stress" by a senior high boy, and "it gives me peace" by a senior high girl.

Table III shows that most of the Bible reading is done at church or Sunday School (114) or at home alone (110). We must, of course, interpret these figures in the light of Table I which would make much of this reading infrequent. The decline of the institution of family worship is forcefully indicated, only 11 children enjoying this privilege. The reading done at home alone as well as that done in deciding what to do in
Table II shows an increase in voluntary reading on the part of senior high adolescents over junior high. That only 8 read the Bible in the public schools speaks for itself.

According to Table IV a large majority (136) think the Bible is either very interesting or interesting, 20 are uncertain, and 3 find it uninteresting or very uninteresting. A further study where this information could be correlated with the parts of the Bible read would give these figures more significance. A few of the 89 who think the Bible is either very easy to read or easy to read inserted "in some parts" or words to that effect. There are 32 who are uncertain as to its difficulty, 30 who think it hard to read, and 2 who think it very hard to read.

Over half (84) think they should read the Bible all the way through, 27 think they should read most of it, 41 certain parts of it, and 2 little of it.

In summing up these data, the general attitude of these adolescents toward the Bible is not antagonistic. They like to read it, think it
is interesting, and feel they ought to read it. But the fact still remains that they do not read it.
Table V. Opinions of 155 Adolescents on the Helpfulness of the Bible in Meeting Their Problems
(See Section V of Questionnaire I)

<table>
<thead>
<tr>
<th>Problems</th>
<th>Yes</th>
<th>Yes</th>
<th>No</th>
<th>Blank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choosing a satisfactory life work:</td>
<td>32</td>
<td>53</td>
<td>38</td>
<td>32</td>
</tr>
<tr>
<td>Getting a clear understanding of the life of Jesus:</td>
<td>50</td>
<td>74</td>
<td>7</td>
<td>24</td>
</tr>
<tr>
<td>Making more real friends:</td>
<td>37</td>
<td>70</td>
<td>17</td>
<td>31</td>
</tr>
<tr>
<td>Finding a true answer to questions about God:</td>
<td>34</td>
<td>83</td>
<td>10</td>
<td>28</td>
</tr>
<tr>
<td>How to get rid of war in the world:</td>
<td>51</td>
<td>41</td>
<td>28</td>
<td>35</td>
</tr>
<tr>
<td>Boy and girl relations:</td>
<td>2</td>
<td>55</td>
<td>43</td>
<td>55</td>
</tr>
<tr>
<td>What to do on Sunday:</td>
<td>44</td>
<td>68</td>
<td>17</td>
<td>26</td>
</tr>
<tr>
<td>What amusements I should choose:</td>
<td>47</td>
<td>61</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>Race relations:</td>
<td>38</td>
<td>72</td>
<td>12</td>
<td>33</td>
</tr>
<tr>
<td>What it means to be a good citizen:</td>
<td>8</td>
<td>82</td>
<td>23</td>
<td>40</td>
</tr>
<tr>
<td>How to use my leisure time:</td>
<td>3</td>
<td>71</td>
<td>34</td>
<td>47</td>
</tr>
<tr>
<td>What to believe about religion and science:</td>
<td>7</td>
<td>60</td>
<td>33</td>
<td>55</td>
</tr>
<tr>
<td>Relation of youth to adults:</td>
<td>50</td>
<td>47</td>
<td>20</td>
<td>38</td>
</tr>
<tr>
<td>Totals</td>
<td>356</td>
<td>823</td>
<td>345</td>
<td>491</td>
</tr>
</tbody>
</table>

All illustrations that could be considered as applicable in even a broad sense were included in the tabulating of these data. Many, such as the following, had to be neglected. For "Race relations" the statement "All men are created equal" was given in a number of cases. Some were too indefinite, as,
for instance, "Genesis" for "What to do on Sunday". Others were merely personal opinions without their having any Biblical significance, as, "Both are true and check with each other" for "What to believe about science and religion." The oft-repeated passages, and those which formed a majority of those given, were: Love thy neighbor as thyself; Remember the Sabbath Day to keep it holy; Honor thy father and thy mother.

Following is a list of the problems with the illustrations given for each:

1. CHOOSING A SATISFACTORY LIFE WORK:
Jesus healing the sick; Jesus' life - helping others;
Story of the talents; Jesus in the wilderness planning his life work; Jesus in the temple;
Story of Abraham; Be diligent in business; Golden Rule; Jesus sending out his disciples to preach the gospel and heal the sick; Jesus' temptations;
II Timothy 3:14-16, the four-square life.

2. GETTING A CLEAR UNDERSTANDING OF THE LIFE OF JESUS: The New Testament; The four gospels;
Jesus in the temple talking to the wise men; His
birth; Feeding the five thousand; Jesus advanced in wisdom and stature and in favor with God and men: His sacrifice.

3. MAKING MORE REAL FRIENDS: The Good Samaritan; Ruth and Naomi; When Jesus cured the sick he made friends; Sermon on the Mount; Thou should love thy neighbor as thyself; David and Jonathan; Jesus and his treatment of the twelve disciples; Thirteenth chapter of I Corinthians; Golden Rule; Wedding in Cana where he turned the water into wine; Paul and Luke.

4. FINDING A TRUE ANSWER TO QUESTIONS ABOUT GOD: The Old Testament; God is our Heavenly Father; Whole Bible; The Good Samaritan; Jesus on the Mount; Christ's teachings; Men talking to God; God is love; Life of Jesus; I and the Father are one; Jesus arising the third day after he was crucified.

5. HOW TO GET RID OF WAR IN THE WORLD: Love thy neighbor as thyself; Peace on earth, good will to men; Thou shalt not covet thy neighbor's possessions; All people are brothers; Love thy
enemies; Ten commandments; Thou shalt not kill; Do good to them that hate you; Book of Isaiah; Acts 19:35-39; Joseph and his brothers.

6. BOY AND GIRL RELATIONS: Except that it shows Jesus' reverence for women; Do to others as you would be done by.

7. WHAT TO DO ON SUNDAY: The seventh day is God's; Sunday is a day of rest; Ten commandments; Jesus in the field with the disciples on Sunday; Remember the Sabbath day and keep it holy; As his custom was he went into the synagogue on the Sabbath day; The Sabbath was made for man and not man for the Sabbath.

8. WHAT AMUSEMENTS I SHOULD CHOOSE:

9. RACE RELATIONS: Jesus and the woman of Samaria; Jesus' request to go into the world and baptize all nations; Lord's Prayer; Love thy neighbor as thyself; The Good Samaritan; Come over into Macedonia and help us; Philip and the Ethiopian; Golden Rule; Story of Esther; We are all his children by the story of the Pharisee and the publican.
10. WHAT IT MEANS TO BE A GOOD CITIZEN:
The Ten Commandments; Golden Rule; Love thy neighbor.

11. HOW TO USE MY LEISURE TIME: From Jesus' life - he spent it to do good and better himself; Story of wise and foolish virgins.

12. WHAT TO BELIEVE ABOUT RELIGION AND SCIENCE: In the beginning God created the heaven and the earth; Genesis - they agree very well.

13. RELATION OF YOUTH TO ADULTS: Honor thy father and thy mother; The Story of Ruth; The Prodigal Son; Children obey your parents.

Most of these illustrations may be summed up in the following: The Sermon on the Mount; The Ten Commandments; The Good Samaritan; I Corinthians 13; The Prodigal Son; The story of the talents; The wise and foolish virgins; Stories of Jesus' life; David and Jonathan; Story of Abraham; Philip and the Ethiopian; Stories of Paul; Joseph and his brothers; Genesis I; Book of Isaiah; Story of Esther; Story of Ruth; The Pharisee and the publican.

Out of the 2015 possible answers 836 were in the negative or were left blank. While there were
affirmative answers, 823 of these had no Biblical passage to support the opinion. The Bible is evidently not playing a very great part in the problem life of these adolescents.

In Table VI on the following page are recorded the returns on Section Six. The figures for those that were left blank, as the directions called for if the story was not known, are in the right hand column, headed "Don't know it."

The table indicates clearly that dislikes play very little part in the attitude of adolescents toward Bible stories and selections. The study resolves into a comparison of "likes", "uncertains", and "don't knows".

From the list those that have a majority of scores (60 or above) in the column "Like it very much" may be placed in a group as those most liked. This group consists of the following 15, listed in order of preference: Jesus' Birth at Bethlehem; The Last Supper; The Lord's Prayer; Jesus Healing the Blind Man; The Resurrection of Jesus; Daniel in the Lion's Den; David and Goliath; The Flood;
<table>
<thead>
<tr>
<th>Stories of the Creation</th>
<th>39</th>
<th>51</th>
<th>14</th>
<th>3</th>
<th>1</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham and Isaac</td>
<td>30</td>
<td>47</td>
<td>21</td>
<td>1</td>
<td>1</td>
<td>34</td>
</tr>
<tr>
<td>Stories of Moses</td>
<td>32</td>
<td>53</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>23</td>
</tr>
<tr>
<td>Jesus' Birth at Bethlehem</td>
<td>91</td>
<td>25</td>
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<td>1</td>
<td>1</td>
<td>92</td>
</tr>
<tr>
<td>Stories of Samson</td>
<td>38</td>
<td>37</td>
<td>20</td>
<td>5</td>
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<td>19</td>
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<tr>
<td>Jesus in the Temple</td>
<td>60</td>
<td>42</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>63</td>
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<tr>
<td>Jacob and Esau</td>
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<td>41</td>
<td>25</td>
<td>1</td>
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<td>30</td>
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<tr>
<td>Gideon and his army</td>
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<td>25</td>
<td>27</td>
<td>2</td>
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<td>The story of Jonah</td>
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<td>37</td>
<td>23</td>
<td>10</td>
<td>1</td>
<td>46</td>
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<td>The raising of Lazarus</td>
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<td>39</td>
<td>19</td>
<td>5</td>
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<td>33</td>
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<td>David and Jonathan</td>
<td>47</td>
<td>29</td>
<td>13</td>
<td>1</td>
<td>1</td>
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<tr>
<td>Joseph and his brothers</td>
<td>63</td>
<td>35</td>
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<td>24</td>
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<tr>
<td>David and Goliath</td>
<td>69</td>
<td>33</td>
<td>9</td>
<td>1</td>
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<td>24</td>
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<td>The Good Samaritan</td>
<td>61</td>
<td>30</td>
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<td>1</td>
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<td>14</td>
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<td>The resurrection of Jesus</td>
<td>73</td>
<td>21</td>
<td>7</td>
<td>2</td>
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<td>15</td>
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<td>The Prodigal Son</td>
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<td>22</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>11</td>
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<tr>
<td>Elijah and the priests of Baal</td>
<td>16</td>
<td>26</td>
<td>27</td>
<td>6</td>
<td>1</td>
<td>45</td>
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<tr>
<td>Daniel in the lion's den</td>
<td>71</td>
<td>36</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>7</td>
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<tr>
<td>Ahab and Jezebel</td>
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<td>19</td>
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<td>7</td>
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<td>50</td>
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<td>Paul and Silas</td>
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<td>18</td>
<td>33</td>
<td>3</td>
<td>1</td>
<td>55</td>
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<tr>
<td>The Flood</td>
<td>67</td>
<td>29</td>
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<td>1</td>
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<td>The Spies in Canaan</td>
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<td>5</td>
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<td>Stories of Samuel</td>
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<td>30</td>
<td>26</td>
<td>1</td>
<td>1</td>
<td>31</td>
</tr>
<tr>
<td>Feeding the Five Thousand</td>
<td>65</td>
<td>27</td>
<td>16</td>
<td>1</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>The Twenty-third Psalm</td>
<td>62</td>
<td>23</td>
<td>18</td>
<td>1</td>
<td>1</td>
<td>15</td>
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<td>The Lord's Prayer</td>
<td>79</td>
<td>28</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>7</td>
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<tr>
<td>Jesus and the Rich Young Ruler</td>
<td>39</td>
<td>29</td>
<td>24</td>
<td>1</td>
<td>1</td>
<td>27</td>
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<tr>
<td>The Beatitudes</td>
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<td>22</td>
<td>28</td>
<td>3</td>
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<tr>
<td>The Wise and Foolish Virgins</td>
<td>18</td>
<td>28</td>
<td>23</td>
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<td>46</td>
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<tr>
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<tr>
<td>Parable of the Ten Talents</td>
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<td>20</td>
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<td>42</td>
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<td>The Story of Ruth</td>
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<td>The Conquest of Canaan</td>
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<td>35</td>
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<td>49</td>
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<tr>
<td>The Last Supper</td>
<td>81</td>
<td>25</td>
<td>8</td>
<td>1</td>
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<td>5</td>
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<tr>
<td>Jesus Healing the Blind Man</td>
<td>77</td>
<td>19</td>
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<td>1</td>
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<td>13</td>
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<td>The Twenty-fourth Psalm</td>
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<td>21</td>
<td>19</td>
<td>1</td>
<td>1</td>
<td>52</td>
</tr>
<tr>
<td>Sodom and Gomorrah</td>
<td>10</td>
<td>14</td>
<td>28</td>
<td>6</td>
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<tr>
<td>Jesus Walking on the Water</td>
<td>63</td>
<td>32</td>
<td>6</td>
<td>4</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Paul's Missionary Journeys</td>
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<td>28</td>
<td>13</td>
<td>1</td>
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<td>39</td>
</tr>
<tr>
<td>The PLAGUES</td>
<td>33</td>
<td>18</td>
<td>16</td>
<td>9</td>
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<td>42</td>
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<tr>
<td>Crossing the Red Sea</td>
<td>68</td>
<td>28</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>John the Baptist</td>
<td>45</td>
<td>43</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>Mary and Martha</td>
<td>45</td>
<td>24</td>
<td>19</td>
<td>2</td>
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<td>29</td>
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<td>The 13th Chapter of 1st Corinthians</td>
<td>40</td>
<td>9</td>
<td>12</td>
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<td>57</td>
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</tbody>
</table>
Crossing the Red Sea; Feeding the Five Thousand; Joseph and His Brothers; Jesus Walking on the Water; The Twenty-third Psalm; The Good Samaritan; Jesus in the Temple. Of these, 9 are from the New Testament and 6 from the Old Testament. While the majority might be classed as hero stories, the fact that "The Last Supper" and "The Lord's Prayer" hold second and third place would indicate that that is not an essential quality.

If the scores in the "Like it very much" and "Like " columns are combined, and also the scores in the "Dislike it" and "Dislike it very much" columns, and the stories listed in the order of the "like" scores, Table VII is derived. (See next page.)

This table shows that there are 32 stories with a majority of "like" scores. Of these, 15 are from the New Testament and 17 from the Old Testament. There does not seem to be any distinctive quality in these selections nor any that would distinguish them from the minority group. In the 16 of the minority group are included 5 of the 7 stories not found in the survey of the International
Table VII. Stories of Table VI Listed in Order of Preference

<table>
<thead>
<tr>
<th>Story</th>
<th>Like</th>
<th>Un-</th>
<th>Dis-</th>
<th>:Don't</th>
</tr>
</thead>
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<td>Jesus birth at Bethlehem</td>
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<td>Daniel in the Lions' Den</td>
<td>107</td>
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<td>The Lord's Prayer</td>
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<td>2</td>
<td>7</td>
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<tr>
<td>The Last Supper</td>
<td>108</td>
<td>8</td>
<td></td>
<td>5</td>
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<tr>
<td>Stories of Moses</td>
<td>105</td>
<td>10</td>
<td></td>
<td>4</td>
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<tr>
<td>Jesus in the Temple</td>
<td>102</td>
<td>10</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>David and Goliath</td>
<td>102</td>
<td>8</td>
<td>1</td>
<td>8</td>
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<tr>
<td>Joseph and His Brothers</td>
<td>98</td>
<td>9</td>
<td>1</td>
<td>11</td>
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<tr>
<td>The Flood</td>
<td>98</td>
<td>6</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Jesus Healing the Blind Man</td>
<td>96</td>
<td>10</td>
<td></td>
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<tr>
<td>Jesus Walking on the Water</td>
<td>95</td>
<td>5</td>
<td>4</td>
<td>14</td>
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<tr>
<td>Crossing the Red Sea</td>
<td>94</td>
<td>8</td>
<td>1</td>
<td>15</td>
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<tr>
<td>The Resurrection of Jesus</td>
<td>94</td>
<td>7</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Feeding the Five Thousand</td>
<td>92</td>
<td>16</td>
<td>1</td>
<td>10</td>
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<td>The Good Samaritan</td>
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<td>Stories of Creation</td>
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<td></td>
<td>11</td>
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<tr>
<td>John the Baptist</td>
<td>88</td>
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<td>19</td>
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<td>The Twenty-third Psalm</td>
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<td>The Sermon on the Mount</td>
<td>85</td>
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<td></td>
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<td>The Story of Ruth</td>
<td>82</td>
<td>15</td>
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<td>Abraham and Isaac</td>
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<td>Stories of Samson</td>
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<td>The Story of Jonah</td>
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<td>Mary and Martha</td>
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<tr>
<td>Jesus and the Rich Young Ruler</td>
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<td>The Raising of Lazarus</td>
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<td>Jacob and Esau</td>
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<td>Building the Temple</td>
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<td>Parable of the Ten Talents</td>
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<td>The Plagues</td>
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<td>Gideon and His Army</td>
<td>50</td>
<td>27</td>
<td>2</td>
<td>40</td>
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<td>The 13th Chapter of 1st Corinthians</td>
<td>49</td>
<td>12</td>
<td>1</td>
<td>57</td>
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<td>The Twenty-fourth Psalm</td>
<td>48</td>
<td>19</td>
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<td>52</td>
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<tr>
<td>The Conquest of Canaan</td>
<td>48</td>
<td>19</td>
<td>3</td>
<td>49</td>
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<tr>
<td>The First Psalm</td>
<td>47</td>
<td>25</td>
<td>1</td>
<td>46</td>
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<td>The Prodigal Son</td>
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<td>The Wise and Foolish Virgins</td>
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<td>23</td>
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<td>46</td>
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<td>The Beatitudes</td>
<td>43</td>
<td>28</td>
<td>3</td>
<td>45</td>
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<td>The Spies in Canaan</td>
<td>43</td>
<td>21</td>
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<td>Elijah and the Priests of Baal</td>
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<td>Ahab and Jezebel</td>
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<td>Paul and Silas</td>
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<td>Sodom and Gomorrah</td>
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<td>23</td>
<td>7</td>
<td>60</td>
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<tr>
<td>Story of Absalom</td>
<td>23</td>
<td>33</td>
<td>5</td>
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</table>
Closely Graded Series: The Conquest of Canaan, The First Psalm, The Spies in Canaan, Sodom and Gomorrah, The Story of Absalom. It is hard to account for the high ignorance scores on such as The Parable of the Ten Talents, The Prodigal Son, The Wise and Foolish Virgins, and Paul and Silas. The Beatitudes may not be known by that name, as the ignorance score for the Sermon on the Mount is only 17, while that of the Beatitudes is 45.

The following stories were added by the boys and girls to the given list: Story of Esther, Handwriting on the Wall, Winning of Rebecca, Abraham and Sarah, Jesus and the Leper, John 3:16, Jacob's Ladder, Jesus in the Wilderness Forty Days.

Results of questionnaire II follow:

Table VIII. Interests in 79 Adolescents in Different Bible Versions.

<table>
<thead>
<tr>
<th></th>
<th>Martha:Total</th>
<th>Average Scores</th>
</tr>
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<tbody>
<tr>
<td>King James</td>
<td>18:26:13</td>
<td></td>
</tr>
<tr>
<td>Short Bible</td>
<td>19:33:16.5</td>
<td></td>
</tr>
<tr>
<td>Weymouth</td>
<td>17:31:15.5</td>
<td></td>
</tr>
<tr>
<td>Goodspeed</td>
<td>14:28:19</td>
<td></td>
</tr>
<tr>
<td>No Preference</td>
<td>11:30:15</td>
<td></td>
</tr>
</tbody>
</table>
Table VIII shows that an average of 15 of the 79 children had no preference. Eight agreed in this opinion toward both stories. Of the 16.5 who preferred the Short Bible, 7 held this opinion on both stories (1 giving no reason) for the Weymouth translation, 2 out of 15.5, and Goodspeed, 5 out of 19. The King James received the lowest number of scores and Goodspeed the highest.

It will be impossible to give a full list of the reasons for preference, but a general summary for each will give an idea of their peculiar points of advantage as the children saw them. Those who preferred the King James used expressions as: sounds more familiar; better language; reads smoothly; the way it is written; language more beautiful; sounds more interesting; like it better, don't know why; worded like the Bible. Some said it was clearer.

Among the preferences for the Short Bible are these: Simplicity in words; written plainer; easy for eyes; easier to read; capital letter; more compact form; better idea of story. A number
said it was easier to understand.

The Weymouth list contains the following: direct conversation; more simple to understand; reads more like a modern story; distinct; emphasizes words of Jesus; stands out better; appeals more in story form than in verses; gives Old Testament reference; better words used in it; most impressive, important points vivid. Some said it was easier to understand.

Practically all of the comments on Goodspeed are to the effect that it was more interesting or easier to understand. They run like this: clearer to understand; expresses it clearly; language simpler; plainer; is explained better; definite, easy to understand; worded better. A few mentioned the arrangement and the conversation.

No one referred to the titles. This may be due to the fact that the absence or presence of titles is not so evident where the story stands out as an entity as it would be if it could be seen on the page of the book from which it was taken.

The extent of this study is altogether
too meager to make generalizations. The interest that is shown here in other forms than the King James, and the comments that have been made in regard to the construction and the language seem to justify a further study in this field.

Criteria for the Selection of Biblical Material for Adolescents.

In the preceding study attempts have been made to determine some interests of adolescents in regard to Biblical material. It is necessary to view the findings of this study in the light of criteria that will justify their use. I have selected these from two sources.

The International Council of Religious Education has determined objectives for a program of religious education. Upon these objectives found in the Educational Bulletin No. 101\(^{(1)}\) and the International Curriculum Guide\(^{(2)}\) the following criteria have been arranged:

I. Biblical material for reading by adolescents should be such that its use will foster in them "a consciousness of God as a reality in human experience and a sense of the Father-child relation to Him."

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\(^{(2)}\) International Curriculum Guide, p. 79.
According to this criterion, the adolescent should be able to discover God in his Bible reading. It should develop in him a faith in God based on an increasing conviction of the reality and truth of His being, character, and purpose. It should enable him to discover God in the processes of life. It should develop in him a belief in the eternal principles of right conduct, rooted in the constitution of the universe itself, as the expression of the nature and will of God. (1)

II. Biblical material for reading by adolescents should be such that its use will "develop an understanding and appreciation of the personality, life, and teaching of Jesus, as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct."

Bible reading by the adolescent should help him develop a faith in God that is Christlike, and give him the experience of finding God through Jesus' teaching and example. It should enable him to see in Jesus the true moral and religious ideal for men. (2)

III. Biblical material for reading by adolescents should be such that its use will foster in them a "progressive and continuous development

of Christlike character."

By this criterion the Bible reading of the adolescent should enable him to understand the nature and meaning of sin. It should guide him in the development of Christian character. It should foster in him a sensitiveness to higher values, and guide him in creative living. (1)

IV. Biblical material for reading by adolescents should be such that its use will develop in them the "ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man."

The Bible reading of the adolescent should lead him to develop a reverence and respect for the personality of other human beings. It should develop in him that large-group consciousness which includes in its scope the entire human family as children of God. (2)

V. Biblical material for reading by adolescents should be such that its use will lead them into a Christian interpretation of life and the universe; the ability to see in it and through it God's purpose and plan; the development of a life philosophy built on this interpretation.

The Bible reading of the adolescent should guide him in the interpretation of the

(1) Ibid., 40, 41, 42.
(2) Ibid., p. 43, 44.
universe in the light of his faith in the power and purpose of God. It should lead him to the achievement of a faith in the validity and ultimate conservation of life's highest values.(1)

VI. Biblical material for reading by adolescents should be such that its use will portray to them the best religious experience of the Hebrew race that will be effective in guiding in present experience.

This will include an appreciation of the Bible as literature and a realization that the Bible contains principles that guide in Christian living.(2)

Robert Seneca Smith has set up criteria for the use of Old Testament material in curricula. (3)

They are:

1. The use that is made of Old Testament material should be in harmony with the prevailing standards of critical Old Testament scholarship.

2. The Old Testament material, used in a curriculum of Christian education, should contribute to the understanding and the realization of the ideals of Jesus.

3. The Old Testament material should be used in such a manner that it can serve the social objectives that are to be found in Jesus' program of the kingdom of God, and the recognized social values in a morally progressive civilization.

(1) Ibid., p. 45.
(2) International Curriculum Guide, p. 79.
(3) Smith, R.S., The Use of the Old Testament in Current Curricula, Chapter II.
4. The Old Testament material which is used in a curriculum of religious education, should be suited to the comprehension and appreciation of the pupils in the grades or departments for which it is provided.

5. The curriculum of religious education should provide a graded and cumulative succession of conduct activities in which the pupil may engage as he passes through the progressive stages of his development; and in such a curriculum the Old Testament materials that are used must stimulate or suggest such activities.

These have been prepared in regard to the use of the Old Testament. There seems to be no reason why they could not be applied to the New Testament. They also have special significance to the use and interpretation of the material. In the planning of a Bible for reading by adolescents, the material in itself would need to fulfill the requirements without the necessity for the proper interpretation. If there is the possibility of its conveying ideas that are not in harmony with the standards set forth, it should not be placed in such a book. The story of Samson might be taught so that the lesson of wrongly using one's powers would be brought out. But as reading material, the adolescent might see in this story a wicked man especially given to his parents
by the Lord, and to whom the Spirit of the Lord gave
the power to slay thirty men for the spoils with
which to pay a bet.

These criteria will be referred to by
their Roman or Arabic notations. In applying
them to Table VII in the previous study, not all
of the stories will be discussed but just enough
to allow for conclusions.

Among the selections that had a majority
of "like" scores are some that do not comply with
some of the criteria. "The Flood" does not meet
the requirements of I and IV. It is not in
harmony with a faith in the reality and truth of
the character and purpose of God and the principle
of His Fatherhood. "Abraham and Isaac" does not
agree with II nor 2 if the reader is going to see
in it an eccentric God testing Abraham's faith.
The second story of creation also fails to comply
with IIa and 2 and necessitates an understanding
of the historical setting of its writing in order
to meet with 1. The first story of creation
complies with the criteria. The stories of Samson
fail in a number of the criteria, I, II, IV, 2,
and 3.
Without going into any more detail it seems that the interests of this group do not always harmonize with what have been established by leaders and experts as their needs.

In the minority group of Table VII are a number, such as "The Twenty-fourth Psalm", "The 13th Chapter of I Corinthians", "The Prodigal Son" and "The Beatitudes" which are in accordance with all the criteria. As was noted before, the high ignorance scores of these would alone keep them from a place in the majority group.

If we examine the summary of the material that was given for the illustrations for Section Five, the "Story of Esther" is the only one that does not meet the criteria. It fails in regard to III, IV, 2, and 3. The "Story of Abraham" may be questioned from the previous criticism. On account of its being given as an illustration of the choosing of a satisfactory life work, I have assumed that it was the leaving of his family and going out by himself that was referred to.
Summary
In this day of an increasing number of versions and arrangements of the Bible, attention is being given to the fitting of it to different age groups. An abridgment of the Bible for youth is being made a matter of interest on the part of some adult leaders of youth, and to some extent by youth. Such an abridgment for adolescents seems to be justified for several reasons.

The adolescent period is one of general development and awakening, physical, mental, and religious. The mental development makes it possible for the adolescent to comprehend considerably more of the Bible than the preadolescent. Studies that have been made by Samuel P. Franklin(1) show that the greatest period of increase in comprehension of the parables and sayings of Jesus is between the years of eleven and thirteen. He interprets this as being due to the internal ripening of native ability that occurs at this time.

The adolescent period is also a critical period...
time in the choosing of standards and ideals and the development of a philosophy of life. The place of the Bible as an important factor in the proper development of the religious life and in the forming of a Christian philosophy is emphasized by many writers and workers with youth. Experiments in this field have been limited, and studies in character have failed to support or deny the value of the Bible in this respect.

Those who have carried on these studies have suggested that the trouble lies in the method of the use of Biblical material which has failed to function in motivation. This failure to use the Bible in the meeting of problems is supported by the results given in the questionnaire, which show that out of 2015 situations 1179 affirmative answers were given for the helpfulness of the Bible and only 823 of these were supported by illustrations. Robert Seneca Smith, (1) in his survey of curricula for religious education, repeatedly makes the criticism that the use of the Bible too often fulfils an educational purpose rather than the

(1) Smith, R. S., The Use of the Old Testament in Current Curricula.
source of stimuli for right conduct and the establishing of ideals.

The present form of the Bible does not lend itself readily to this use. Portraying, as it does, the development of a religious concept by a people through various stages of civilization, it contains many passages where the ideals are at variance with Christian standards and the ideals that should be built into the lives of adolescents. This makes a confusion that is detrimental to freedom in growth and discouraging to the adolescent. The permanent truths that are in the Old Testament from the period of the patriarchs through the prophets, augmented by the sayings of Jesus, would make a book to which the adolescent could go for precepts that would not conflict.

The adolescent period is also a time of weaning and independence. The boy and girl of high school age are becoming less dependent upon the advice and guidance of their elders. They want to discover for themselves. The Bible does
[Content not legible]
not admit of this use to advantage by the adolescent. It is too large. There is so much that should not be used by the adolescent or that is not pertinent to his interests and development that the sifting process is too laborious to induce frequent reading. This element of independence in the psychology of the adolescent should be recognized, and an abridged Bible might be one way to take advantage of it.

It appears that something needs to be done to encourage Bible reading by adolescents. The results of the questionnaires supported the common opinion that there is a great lack of it on the part of high school-age boys and girls. Even in the preparation of the Sunday School lesson not many use the Bible.

The answers given by this group in regard to their attitude toward the Bible would indicate that the problem, in a majority of cases at least, is not one of overcoming dislikes. Something needs to be done to give the Bible added attractiveness. Besides the increased
helpfulness in the separation of pertinent material from the rest, arrangement in story form and indexing would greatly enhance the value of the Bible. The boy or girl would be able to use the same techniques that he does in finding what he wants to read in any other book.

From the study that was made, there appears to be grounds for further investigation in regard to the use of other versions than the King James with adolescents. If this could be done with the books themselves, instead of with the extracted selections, the value of the study would be greatly increased. The child should probably have access to more than one version. Do not take from him the beauty of the language of the King James but give him, besides, the advantage of the clarifying language of one of the modern versions.

The results of the questionnaires in regard to the material that is liked by these adolescents did not disclose enough evidence for many constructive conclusions. The variety shown in the passages most
liked, as well as those liked, indicates that they did not limit their decisions to one type. The failure of a number of the selections in the favored group to comply with the criteria set up raises a real problem. The reason for this may be due to the fact that the knowledge of Biblical material is based to a great extent on telling and teaching where it is possible to eliminate objectional features by omission or explanation.

The outstanding fact disclosed was the high inverse ratio between likes and ignorance of the selection. So many factors are involved that a much extended study would need to be pursued in regard to the Biblical interests of adolescents before indulging in generalizations in this respect.

A Bible for adolescents should recognize their interests and their needs. It should not be limited to precept material, but should contain stories of heroism and adventure and passages of literary beauty; But whatever portions are used,
the most important thing to be considered is the maintenance of a standard of ideals and concepts of a Christian level. No other material should be included unless the reader is protected from confusion and wrong conclusions by accompanying explanatory notes or passages.

But the Bible offers so much that can be used without fear or question, that from it could be derived a Bible for adolescents, not a book of stories as would be prepared for young children, but one that retains the dignity of the Bible and which the adolescent can regard as his portion of the Book of books.
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